

A  
**CATECHISME**  
 IN  
**QUESTIONS**  
 AND  
**ANSWERS,**

Containing such things as  
 are to be known or had by All  
 such as would partake the  
 Sacrament of the  
**LORDS SUPPER**  
 with comfort.

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QUESTIONS  
AND  
ANSWERS

That this was done by memory, to  
learn the whole Catechism may first  
learn the more necessary answers marked  
in the margin thus [ ] and only read and  
mark the rest for their direction.



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Question.

**Q.** *O* If you purpose to come to the Sacrament?

**A.** Yes, but I should not buy Christ, and deprive my soule of benefit.

**Q.** *Do* all receive benefit which come to the Sacrament?

**A.** No; some are better, some are worse.

**Q.** *Who* are better?

**A.** Such as come with due preparation.

**Q.** *Who* come preparedly?

**A.** Such only as by examination find in themselves some competent measure of knowledge, appetite, repentance, faith, love, and resolution to keep the covenant which in this Sacrament they renew with Christ.

**Q.** *Why* is knowledge necessary to worthy communicating?

**A.** Because examination is necessary, which cannot be without knowledge; nor without it can we discern the Lords body, and so shal profane this Sacrament.

**Q.** *What* must a man know?

**A.** He should know the grounds of Chri-

††  
1 Cor. 11. 28.

††  
1 Cor. 1. 17.  
2 Cor. 13. 18, 19.

1 Cor. 11. 28.

††  
1 Cor. 1. 28, 29.

††  
1 Cor. 11. 28.

††  
1 Cor. 11. 28.

## A Catechisme.

What religion is generall, but especially  
himselfe, God and the nature of this Sa-  
crament.

Q. Why must a man know the grounds of  
Christian religion in generall?

A. Because no man should be ignorant of  
the mysteries of his calling, much less a  
Christian, nor can a man know any one  
principle as he should doe without some  
generall knowledge of all.

Q. What must he know concerning himselfe?

A. What perfection he had by creation,  
what misery by corruption, what benefit  
by renovation.

Q. What was our perfection by creation?

A. We were created after Gods Image  
which consists in knowledge and holiness.

Q. What is our misery by corruption?

A. We are guilty of Adams sinne, depriv-  
ed of the Image of God, prone to all sin,  
slaves of Satan, children of wrath, that is,  
lyable to Gods iudgements here, death &  
hell hereafter.

Q. What benefit have we by renovation?

A. The guilt of our sinnes is purged by  
the blood of Christ, we have in part the  
Image of God renewed upon us in know-  
ledge and holiness, and have our right to  
heaven renewed.

# A Catechism.

Q. Why is the knowledge of himself necessary?  
 A. Because till he know himself in his  
 state and the help he may have by  
 Christ he will neither care for Christ nor  
 this sacrament nor any other means that  
 conveys Christ.

21 E. mO  
 Mar. 11. 28.  
 Mar. 9. 12.

Q. What may be known concerning God?  
 A. The excellency and glory of the Deity  
 in his essence and attributes, the mystery  
 of the Persons, their mutual love and  
 oneness, whole is three Persons.

35 2.  
 21 E. mO  
 Exod. 3. 14.  
 1 Joh. 5. 17.  
 21. 4. 1. 2.

Q. Why must a man know him before he can  
 A. Unless he know him in his essence he  
 will not care for this or any part of his  
 worship, unless he know the Trinity in  
 Unity he cannot know Christ who is the  
 author and matter of this Sacrament.

Heb. 11. 6.  
 21 E. mO  
 Joh. 1. 3. 2. 1. 2.

Q. What is a Covenant?  
 A. An ordinance of God whereby by out-  
 ward signs our faith is confirmed in the  
 covenant of God and some special prom-  
 ises thereof which are there revealed  
 and exhibited.

21  
 Gen. 17. 10.  
 11.  
 Exod. 12. 13.

Q. What is the Covenant of Grace?  
 A. A compact between God and man  
 wherein God requires some service and  
 promises some reward, even eternal  
 life and glory.

21  
 Gen. 17. 1. 2.  
 Exod. 22. 16.  
 7. 3. 21. 22.

Q. How may a man know his Covenant with  
 his Church?

# A Catechism.

Gen. 3. 15.

Gen. 1. 1.

Gen. 1. 1.

It was the first of works given to Adam  
in reward for the labor of grace made with  
Adam since his fall and continued to be  
though diversly in respect of the eternall  
manifestation.

Q. What is the covenant of grace?

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

A. A compact between God and the elect,  
wherin God freely promitteth to them  
pardon of sinne and power against it and  
eternall life in Christ, and requires from  
them repentance, faith & new obedience.

Q. What is the difference between the covenant of  
grace and the covenant of works?

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

A. They differ two wayes, the one re-  
quires perfect obedience as the condition,  
the other onely repentance, faith and fin-  
cove confidence. The one requireth the condi-  
tion to be done by our owne strength, but  
in the covenant of grace though God re-  
quires a condition he workes it in us.

Q. What many sacraments are there in the  
new Testament?

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

A. Two baptisme and the Lords supper.

Q. How doth a man receive the Lords supper?

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

Gen. 1. 1.

A. A man must have obtained no more given  
communion to his sinnes, no more  
no more, we need no more then to have  
obtained and grow in Christ.

Q. What is the end of the Lords supper?

# A Catechisme

Q. What is the Lords Supper?  
 A. It is a Sacrament of the new covenant ordained of Christ Jesus by his apostles and is a sign and seal of the benefits of his death and resurrection, which are signified, sealed and exhibited unto us, and his passion is gratefully commemorated by us.

11  
 Cor. 11. 23-26

Q. What is the author of this Sacrament?  
 A. Christ Jesus, who instituted it at his last supper.

11  
 1. 1. 40  
 2. 2. 21

Q. Who is Christ?  
 A. A person God & man, in effect our Saviour & redeemer.

11  
 Mat. 26. 26

Q. Why did Christ institute this Sacrament?  
 A. First, to perpetuate the memory of his death.

11  
 Phil. 2. 6

Secondly, to signify and exhibit the benefits of refreshing that is in Christ. Thirdly, to comfort us with expectation by renewing our courage to strengthen our faith to signify and increase mutual love & unity.

11  
 1. Cor. 11. 24

Q. What is the matter of this Sacrament?  
 A. Twofold inward, which is Christ and his benefits; outward, the wine & bread.

11  
 1. Cor. 10. 17

Q. What is the signification of this Sacrament?  
 A. Twofold: elementall and ritually, the one signifying Christ, the other the application of his benefits.

11  
 Mat. 26. 26  
 27. 27

Q. What is the inward signification of this Sacrament?  
 A. Twofold: elementall and ritually, the one signifying Christ, the other the application of his benefits.

11  
 1. Cor. 11. 24

Q. What is the outward signification of this Sacrament?

11  
 1. Cor. 11. 24

# A Catechisme

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Mat. 26. 26.  
27. 28.

11  
1 Cor. 11. 24.  
Mat. 26. 28.

11  
Mat. 26. 28.

11  
Rom. 8. 34.  
Act. 3. 21.

11  
Mat. 26. 28.

11  
1 Cor. 11. 24.

11  
1 Cor. 11. 24.

11  
1 Cor. 11. 26.

11  
1 Cor. 11. 23.

Q Bread and wine, also signify the body and blood of Christ.

Q What doth this signification signify? A That as the breaking of the bread signifyeth the suffering of Christ, the pouring out of the wine that his blood was shed, the minister giving the elements signifies God the Father giving Christ, the people taking the elements, signifyeth their receiving Christ by faith.

Q What union is there between the sign and the thing signified?

A Not visible or local, but mysticall and spirituall, yet true and really.

Q How are we partakers of this?

A The signet and partake corporally, the thing signified spirituallly according to their proper humors.

Q How are we partakers of Christ's blood?

A By having a right and due given to us, as we receive laid by evidence, not as we take medicine in a box.

Q What difference is there between the sacrament and common bread and wine?

A None in nature, only in use, this being preparative for holy life, the other being a seal and representation of spiritual things.

A By being consecrated to the holy use, which



# A Catechisme.

Wh consecration consists partly in the  
first institution of such elements for such use,  
partly in the ministers declaring Christ to  
be himself, blessing God for our redemption in  
these seals of his praying to him for to bless  
the elements for the present to that holy  
use, to which himself hath ordained them.

Q. What is the second thing necessary to be  
communicants?

A. Spirituall Appetite.

Q. Why is such an appetite necessary?

A. Because this Sacrament is a spirituall  
feast, which invitation and welcome do  
pinde upon us.

Q. Why must we desire it?

A. Not for custom or company but in obe-  
dience to God, & the benefit of our souls.

Q. How shall we know whether we desire it?

A. Desire is the inclination of our hearts  
after a thing which is of it selfe desirable  
to us.

Q. How shall we know the necessity of our desire?

A. By the good which in our consci-  
ences we finde do move us to it and by our  
conscience of communicating at all op-  
portunities, not at solemne feasts only.

Q. How may I be assured of my desire?

A. By the consideration of our own need  
for and the promises of our heavenly  
father.

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A. By the consideration of our own need  
for and the promises of our heavenly  
father.

1 Cor. 10. 16.

1 Tim. 4. 8.

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# A Catechisme.

diffusion of Christs command.

**Q. What is the shewdng refferit in a p-**  
**A. Justifying faith. A man must bring his**  
**evidence that hath any good by the scale.**

**Q. What is faith?**  
**A. Faith is a saving grace whereby we goe**  
**out of our selves, and putt upon Christ**  
**alone for salvation.**

**Q. Why is faith necessary?**  
**A. Faith is necessary to the acceptable per-**

**formance of every part of Gods worship,**  
**its begunnd of true desire (as in the Sac-**  
**rament, its the mouth & hand of the soule**  
**to receive Christs offerid in the Sacrament)**

**Q. How shal a man give evidence of his faith?**

**A. First by the nature of faith. 2 By the**  
**mean whereby true faith is wrought. For**  
**faith is wrought by the word and Spirit.**

**3 By the fruits, which are proper to the**  
**word, obedience & dependance on God**

**Q. How will a man give faith?**

**A. By hearing the word and feeling it at**  
**Gods hand.**

**Q. What is the sithing in wch the sithing is**

**A. Repentance.**

**Q. Why is repentance necessary?**

**A. Because we come to have pardon of**  
**sinnefulnes in which penitence**

**pentance**

11  
 Rom. 4. 11.

Ephes. 2. 8.  
 Phil. 3. 9.

Heb. 11. 6.  
 1 Joh. 4. 19.  
 Eph. 3. 17.

Rom. 10. 17.  
 Phil. 1. 16. 10.  
 1 Tim. 1. 7.  
 1 Pet. 2. 2.  
 Isa. 58. 16.  
 Rom. 10. 17.  
 Mat. 9. 14.

11  
 Act. 5. 32.  
 Tit. 1. 15.

11  
 Rom. 1. 15. 14.  
 1 Joh. 1. 10. 11.

# A. Catechisme.

penitance, and if the conscience be defiled with any known sinne, it defiles our sacrifices: none might come to the Pascheover which were not legally cleane.

Q. What is repentance?

A. It is a work of grace whereby a man convicted of sin doth humble his soule with godly sorrow and holy shame for it, and resolve against it.

Q. What particulars are required therein?

A. First examination to find out sinne. Affection to sorrowe for it and to judge our selves and to hate it & to be ashamed of it. 3 Confession. 4 An hearty desire of pardon. 5 Resolution against sinne.

Q. How may we find our sinne?

A. By comparing our selves to the law of God which should be the rule of our actions.

Q. What shall we knowe when we have repented?

A. It workes an universall change, it maketh us of foolish wise, of carnall spirituall, of profane holy in all our conversations.

Q. How shall we get repentance?

A. We must seek it of Christ, whose office it is to give it, and in the word, by which as an instrument it is wrought.

Q. What may further helpe us to break our sinne?

A. The consideration of Gods infinite

Nam. 6. 67.  
Jer. 4. 1.  
Joel 1. 12.  
Lam. 3. 40.  
Iam. 4. 9.  
Zach. 12. 10.  
Jer. 31. 18, 19.  
Ezek. 10. 43.  
Hos. 14. 3.

1 Cor. 12. 31.  
Ezek. 36. 26.  
Prov. 28. 13.  
Psal. 51. 37.  
Jer. 7. 5.  
Rom. 7. 7.  
3. 20.  
Iam. 1. 23, 24.

2 Cor. 7. 11.  
1 Cor. 6. 11.

Ab. 1. 21. 22.  
3. 7. 2 Tim. 2.

Gen. 3. 16, 17.  
wrath 18, 19.

## A Catechisme?

**Psal. 7. 11.** wrath against sinne, manifested in the  
**Ephes. 5. 6.** punishment of Adam and his posterity, all  
**Isa. 5. 3. to** the judgements of this life and hel hereaf-  
**the end. 1. 1001** ter, and the punishment he laid on Christ,  
**Isa. 53. 6. 7. 10** as also thought of his mercy in pardoning  
**Jer. 3. 12.** himself we repent.

**Q. What is the 5. thing in worthy receiving?**  
**1 Cor. 12. 18.** 1. Love and peace with our neighbours.

**Q. Why is love necessary?**  
**1 Cor. 10. 17** A. God here seals his love to us, and seals  
**Mat. 5. 23. 24.** our union one with another, it is a love-  
**1 Tim. 2. 8.** feast: besides no service is accepted, which  
 is not done in love.

**Q. What is brotherly affection?**  
**Gal. 5. 22.** A. A gracious affection of the heart, where-  
**1 Cor. 13.** by we wish and endeavour good to all; es-  
**Gal. 6. 10.** pecially to the godly.

**Q. How shall we know whether we have love?**  
**1 Cor. 13. 4. 5.** 1. By the fruits, such are sympathy, cover-  
**6. 7.** ing infirmities, forgiving injuries.

**Q. How shall we obtain this love?**  
**Rom. 8. 13.** A. By prayer, for it is a fruit of the Spirit.

**1 Peter. 2. 8.** **Q. What must we do if there be any breach of**  
**Gal. 5. 22.** brotherly love and charity?

**1 Tim. 5. 23.** A. Seek reconciliation, and not omit the  
 Sacrament.

**Q. What if reconciliation cannot be had?**  
**1 Cor. 11. 22.** A. If it be truly sought for on our part we  
 are safe, it is our owns not others fault, which

## A Catechisme.

which makes us unfit for the Sacrament.  
Q. *If but if they have prouided us and made satisfaction?*

A. Yet we must forgive and not desire re- Col. 3. 12, 13.  
venge, Christ must be our rule who for-  
gave us freely.

Q. *What is the last thing necessary in prepara-  
tion?*

A. A purpose to keep that covenant which  
we made in Baptisme, and now renew  
in the Lords Supper.

Q. *Why is this necessary?*

A. Because without this a man mocks God,  
making shew of covenanting with him but  
thinks of nothing lesse, & this purpose of  
new obedience is a necessary fruit of faith. Iam. 2. 17.

Q. *How may we know whether we have this  
purpose?*

A. Our consciences are the only witnesses  
in this: when we make a covenant with a  
man we know whether we mean to keepe  
It so may we in our covenant with God.

Q. *What helpe may we have in attaining this?*

A. We must consider if our purposes be  
sincere Christ will helpe us to keepe them, 2 Cor. 8. 12.  
accepte sincere though weake service, and  
give us an inestimable reward, so it will be  
the best bargaine that can be made. Mat. 25. 34.

Q. *What if we find not this qualification?*

A.

## A Catechism.

A. If we have it not in form and line, we must seek it before we presume to come to the Lords Table, there be degrees in it, the more preparation, the more fruit.

Q. What is the danger of unworthily receiving?

11  
1 Cor. 11. 28.  
29.  
A. Very great, for instead of having benefit by Christs blood, we are guilty of it, and make our selves liable to temporall and eternall judgements.

Q. Is it best then to omit this Sacrament?

11  
1 Tim. 22. 7.  
Heb. 10. 25.  
A. No, absenting from the Sacrament is no better, nor safer then the profaning of it.

Q. What must we then doe if we find want of preparation?

Mar. 6.  
1 Cor. 11. 28.  
1 Given. 30.  
29.  
A. Lament our wants, & desire & endeavor after these graces, and we shal be accepted.

Q. If we have once been prepared, may we by afterwards secure?

A. No, we must prepare anew: for there we required not only the habits of these graces, but renewed acts of them.

Q. What ends are we to aime at in receiving the Sacrament?

A. Chiefly two.

Q. What is the first?

11  
1 Cor. 11. 28.  
31.  
A. The honouring of Christ by a grateful commemoration of his death.

1 Cor. 11. 24.  
29. 26.  
Q. What doe we commemorate the death of Christ gratefully?

A.

## A. Catechism?

A. When we ponder his love & goodness  
dwelling in it, and have our hearts enlarged  
with love, joy, & thankfulness for it, feeling  
an holy confidence from it to live to him, &  
to suffer, yet to die for him, & good works. 15. 2 Cor. 13.

Q. What is the purpose of the Lord's Supper?

A. To benefit our souls by being fed therewith  
in full application and participation  
of the merit and virtue of Christ which  
God works in this ordinance. 16. 2 Cor. 10. 16.

Q. What duties are required of us in receiving?

A. Such reverence as becomes the Table of  
so great a God. 11

Q. What else?

A. We must have our minds set on works  
by the signs to meditate on the thing  
signified, and with joy remember the sufferings  
of Christ and apply them. 11

Q. What must we do after participation?

A. We must give extraordinary thanks  
to God for vouchsafing us to be his guests  
at his Table, and there refreshing our souls  
with the virtue and merit of his blessed  
Son. 11

Q. What is to be done else?

A. We must remember our covenant with  
God. 11

# A Catechism.

¶

Q. What is the first thing we should know?

¶

A. We must know that we are sinners.

1 Cor. 15. 32.

Q. What is the second thing we should know?

¶

A. We must know that we are dead in sin.

1 Cor. 15. 32.

Q. What is the third thing we should know?

A. We must know that we are dead in sin.

Q. What is the fourth thing we should know?

A. We must know that we are dead in sin.

Q. What is the fifth thing we should know?

A. We must know that we are dead in sin.

Q. What is the sixth thing we should know?

A. We must know that we are dead in sin.

Q. What is the seventh thing we should know?

A. We must know that we are dead in sin.

Q. What is the eighth thing we should know?

A. We must know that we are dead in sin.

Q. What is the ninth thing we should know?

A. We must know that we are dead in sin.

Q. What is the tenth thing we should know?

A. We must know that we are dead in sin.

Q. What is the eleventh thing we should know?

A. We must know that we are dead in sin.

Q. What is the twelfth thing we should know?

A. We must know that we are dead in sin.

Q. What is the thirteenth thing we should know?

A. We must know that we are dead in sin.

Q. What is the fourteenth thing we should know?

A. We must know that we are dead in sin.